The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XII.—New Series.] SATURDAY, MAY 5, 1866. [No. 10.

WEEKLY REVIEW.

—Bombay is about as large, geographically, as London, and requires the means of telegraphic communication between points so widely separated as Colaba, the Fort, Malabar Hill, Byculla and Mazagon. We remember to have called attention to this want. A step has at length been taken in the direction of this need. A telegraph office to communicate with Colaba, has been this week opened at Malabar point. When the principal office has been removed from Colaba to the Fort, the great advantage of these branch offices will begin to be felt. We know of a recent instance in which six times two miles had to be traversed and six hours were lost, in getting a telegraphic message despatched from the Colaba Office.

—We often hear it said that just in the degree you impose restrictions on the liquor traffic, will you encourage illicit traffic; and that men will get unlawfully what you do not allow them to get lawfully. The proper answer to this is, that the strengthening and improvement of the Police, should correspond with the temptations to break the law. At a meeting of the Bombay Temperance Union it was stated by an American Missionary who had lived on the borders of Maine, while the Maine law was in force, that notwithstanding the various devices by which men sought to elude the action of the law, the State was so far a place of refuge for the tempted that it was a common thing for those in neighbouring States who had intemperate relatives to send them to Maine, with a view to their restoration from the destructive habit.

—Our legislators would have done well to let the Postage tariff alone. We do not think the new rates that have been introduced on the first of this month, any improvement. It seems to be thought that India enjoys too great facilities for the acquisition of mental food. Hitherto newspapers, books and proof sheets of the weight of twenty tolas could be sent for one anna; now ten tolas only can be sent for an anna; a paper weighing more than ten tolas has to pay two annas. A single example will suffice to show the injurious working of this change. The Bombay Tract and Book Society receives monthly from England several hundred magazines such as the Sunday at Home, Leisure Hour, Family Treasury, Good Words, Sunday Magazine, &c., which are here posted and despatched to various parts of India. The Indian postage on these is now suddenly raised from 12 annas to 1 rupee 8 annas per annum. One effect of the change will be that after the present year these magazines will be posted from England direct to the parties, and no postage on them will accrue in India at all. The former system was more to the advantage of the Indian Post, and more to the advantage of individuals, so far as we may gather from this example. With regard to Indian magazines, the effect will be to keep them down in size. Another alteration that will entail considerable inconvenience, is that by which letters &c. for a foreign country *via* Great Britain may not be posted through, but must be sent to some one in Great Britain to be reposted there.

—The progress of Russia in Central Asia is exciting a good deal of attention. She is now at war with Bokhara, and in a fair way to reduce that country, Khiva and Khokan are also at her mercy; that is, if she thinks it worth while to annex them, there is little to hinder her.

The Bombay Guardian.

SATURDAY, MAY 5, 1866.

THE IMPOSSIBLE CONSTITUTION.

"The Constitution of the United States as it stands," says the *Bombay Saturday Review*, "involves such a radical misconception of the possibilities and practical realities of organized human communities, that its duration, in its present shape, is a sheer impossibility." It is ninety years since the American Declaration of Independence was signed, and nearly eighty since the Constitution was formed. From the very period of its adoption it has been assailed by a running fire of criticisms like the above. People who would have been slow to hazard a prediction regarding the future of any other country, have not hesitated to declare in most absolute terms that it was impossible for a republic with such a constitution to exist. It should have expired before the end of the last century, but it didn't. It has seen the outbreak and progress of the great French Revolution; the overthrow of the French monarchy; the rise and overthrow of the French Republic; the rise and overthrow of the first Napoleon; the restoration of the Bourbons; another French Revolution; the Orleans Dynasty and its overthrow; a third French Revolution; another French Republic and its overthrow; the empire of Louis Napoleon; it has seen the whole of Europe pass through phases that would have been thought to demand centuries; three of the most active generations that the world has ever known, have come and gone; and yet the Constitution of the United States has continued to exist, and is at this moment as dear to the American people as ever it was. The old predictions that it would not outlive the first generation, were repeated with a greatly diminished emphasis regarding the second generation; since the third generation came on the scene, they have become few and faint and far between, until suddenly in 1861, men on this side the Atlantic began to think that their vaticinations were to be fulfilled in the Secession War. But the wonder is that after this tremendous conflict has swept over the country and terminated in the complete triumph of the Constitution, any one should be found to repeat blandly the prophecies of the last century. No people ever made such sacrifices for the preservation of their Constitution, as the people of the United States have done during the last five years; it is generally thought that a Constitution accomplishes *one* important object when it thus secures the attachment and the confidence of those who live under it; it is also supposed that a Constitution which allows a people to make such unexampled progress in art, commerce, wealth, education and influence as the Americans have made, cannot be a very infelicitous instrument; yet we are now assured that the American Constitution is a sheer impossiblity.

Waxing warm, the *Reviewer* proceeds to characterize the political system of the United States as one "founded in fallacy and public crime; pregnant with revolution and social war; as certain to fall as any building wilfully put up out of the perpendicular; a system which would be simply ludicrous in its card-castle insufficiency, were it not that its working involves so much of the deepest elements of tragedy."

The wicked, ruinous, ludicrous feature of this impossible Constitution is that it attempts to join men together in a free political organization, *leaving the question of social organization a completely open one.* So prodigious a fault should at least have been comprehensible. Do our readers comprehend the above? It seems the Constitution sinned by not making the social organization to be *one* throughout all the States. But the members of the Union were left perfectly free to choose for themselves whatever social organization they pleased in their separate States; and "the founders of the new States were in this exactly in the position of the crucifiers of our Lord; they knew not what they did."

The *Reviewer* happily proceeds to illustrate; and now we get a glimpse of what he means. The different States have independent powers of Government regarding their own internal affairs; the federation exists simply with reference to certain interests which they have in common. Slavery existed in some of the States; and by them it was allowed to exist; it existed in others and there it was abolished; in the remainder it did not exist. Well, were not matters just so when the States were Colonies of Great Britain? Was it not established and perpetuated for more than a century under the English Constitution? Is the American Constitution any more responsible for it than the English Constitution, which even allowed it to exist in her other colonies for sixty years after the declaration of American independence? But if the American Constitution was so essentially favorable to slavery, why did the Southern slaveholders chafe against it and finally revolt from it? The Constitution or slavery was really the question at issue throughout the late conflict.

But we are favored with another illustra-

tion of the radical vice of the American Constitution in leaving all social questions open, so that new States could be organized on any conceivable social basis. "The Mormons founded a new inchoate State with polygamy as its social rule." This is, we confess, a fact with which we were unacquainted. We were not aware that there was among the United States of America, a Mormon State. We have yet to learn that there is a single State in that confederation, with laws against bigamy any less stringent than those of England, or with a popular sentiment any more favorable to the existence of agapemones. The Mormons made their appearance first in the United States; but when their sentiments and practices became known, they had to leave first one State and then another, until they discovered that there was no place for the sole of their foot within the bounds of the United States, and had to flee into the wilderness where they have since remained under sentence of perpetual banishment passed both by the laws of the States and by the social convictions of the American people. Now that the westward expansion of the republic begins to threaten their isolation, they begin again to entertain projects of removal; they are talking of occupying two of the Sandwich islands. Like the slave-holders they have an intense hatred of the American Constitution. The territory which they occupy is included within the area that belongs to the United States; just as the territory occupied by various tribes of Indians between the Mississippi States and the Rocky mountains, belongs to the Republic; just as there are large areas in British America where the Indians enjoy their own peculiar social organizations untrammeled, and as there are large portions of Australia where the colonial Governments have practically no authority. Yet the *Reviewer* has the boldness to say that Mormonism "has grown up in sheltered safety under the constitution of the United States, that for this the Americans deserved the desolation of their civil war, and *that every American is a tacit accomplice in this outrage upon the sense of civilized mankind.*"

DRUNKENNESS.

We are glad to learn from what passed at the late meeting of the Strangers' Friend Society, that it is intended to make labor compulsory in the case of the able-bodied who look for aid to that Institution. We have long advocated this. We go further. We maintain that it is the duty of Government to subject the intemperate to the action of two stringent laws, Thou shalt not drink, and Six days thou shalt work; as the only effectual means of saving them and saving society from the unspeakable injury which in many ways they are doing to it. There is a considerable number of persons in this community that have passed, in their servitude to drink, completely beyond the line where moral suasion has any power; who have required a momentum in their downward course that makes it impossible to arrest them except by a certain amount of violence; their presence is exercising a disastrous influence on society, and is daily making havoc not only of their own interests but of those of others; and their only hope of salvation, humanly speaking, is an exercise of power that would place them where they cannot get drink at all, and that would compel them to earn their bread by the sweat of their brow. In other words, there is no hope for this class, until drunkenness is regarded as a much more serious offence than it is now considered, and one from which society needs to be protected by a much greater interference with individual rights than is now the case. The one right of the drunkard that we would have recognised is the right to be saved.

We know of no more melancholy spectacle than that of a well endowed and well educated mind so mastered by the appetite for drink as to have no longer the power of self-control, the power to save itself from rushing headlong into the abyss which it distinctly sees. We have been with men whose souls were ploughed by convictions of their guilt and danger, so that their whole frame was convulsed; the grand truths of the Gospel were distinctly before them; they saw the beauty of religion; they heard the voice of Jesus saying in persuasive accents, Come, ye heavy laden; and yet, deeper than all and perfectly invincible, was the conviction, founded upon the experience of many similar conflicts, that it was vain to hope for any permanent release from the demon of drink. One thing seemed to be needful in their case; they needed that a Christian government should take possession of them and place them where they could not be reached by their tempter, should put a barrier between them and all that intoxicates, and, allowing their natures to come forth anew from the grave of appetite, let them be men again.

John Stuart Mill, in his essay on Liberty, says that "Drunkenness, in ordinary cases, is not a fit subject for legislative interference." Yet he acknowledges that "it is one of the undisputed functions of Government to take precautions against crime, before it has been committed." But drunkenness is one of the most prolific sources of crime. There are hundreds of laws intended by their penalties to repress crime; men go and come without fear because they know that their fellow men are influenced by the fear of these penalties; but a drunken man absolves himself from all regard to them, and nullifies all these laws so far as their repressive influence on him is concerned; consequently the public have a right to such protection as would be afforded them by a special law against drunkenness, making it penal in a high degree. Again, Mill says: "It is a proper office of public authority to guard against accident. If a person is seen crossing a bridge that is unsafe, and there is no time to warn him of his danger, he may be seized and turned back without any real infringement of his liberty; for liberty consists in doing what one desires and he does not desire to fall into the river." Now the case of the drunkard is, we hold, analogous. There is no time to warn him of his danger, for the time has gone by when he could understand such an intimation; and his desires when drunk have no more relation to his true desires, than those of his dreams have. Once more, Mill says: "If either from idleness or other cause a man fails to perform his legal duty to others, as for instance to support his children, it is no tyranny to force him to fulfil that obligation by compulsory labor, if no other means are available." But it is clear that the drunkard is one who fails to perform his legal duty to others; accordingly he should be brought under the power of compulsory abstinence and compulsory labor.

We are disposed to think that there is hardly a more pressing need in the way of legislation than this; and that if we could have a thoroughly severe and stringent law against drunkenness, the effect would soon be visible in the diminution of pauperism and of crime.

THE REUNION OF CHRISTENDOM.

An Association for the Promotion of the Unity of Christendom was formed some time ago in England, with adherents in other countries. Their special object was to unite in prayer the Clergy and Laity of the Roman Catholic, Greek and Anglican communions. They issued an appeal to "all those who, lamenting the divisions among Christians, look for their healing mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic." The obligation of the members is simply "the offering of a short form of prayer with one Our Father, and with (in the case of priests) the offering of the Holy Sacrifice every three months." A bi-monthly review is published in connection with the Association.

Certain Roman Catholics having joined the Association, the Romish Bishops of England referred the matter to the "Holy Office." A reply was in due time received setting forth that the theory which regards the Christian Church as consisting of three parts, the Roman, the Greek, and the Anglican, is a fearful heresy, and that to unite in prayer with those who hold it, is an implicit adhesion to heresy.

On the publication of this answer, 198 Deans, Canons, Parish Priests and other Priests of the Church of England addressed a letter to his Eminence Cardinal Patrizi, Secretary of the Holy Office, averring that they had been misunderstood; they did not mean that the three Churches with *equal right* claimed the name of Catholic, and what they desired was not the union of three discordant bodies, but their reunion in truth, their concordance. This humble and contrite epistle elicited another letter from the Holy Office, designed to correct the errors under which the 198 English Clergymen were labouring. It told them that the Church had never lost and never could lose its unity; that the Church is infallible; that it is manifest heresy to give the name of Catholic to any other than the Church of Rome; that whoever is not of it, the wrath of God remaineth upon him, so that out of it is neither absolution nor entrance into the kingdom of heaven. In other words the 198 Clergymen are so many unconverted sinners, in the gall of bitterness and in the bonds of iniquity, destined to perish everlastingly unless they flee for refuge to the Roman Catholic Church.

This reply, dated last November, has led to the publication of a pastoral letter by Dr. Manning (Henry Edward, Archbishop of Westminister), expounding, re-asserting and commending the deliverances of the "Holy Office."

Dr. Manning does not hesitate to snub the English suppliants, as offensively as the Papal Court itself has done; conscious, probably, that they are in no danger of retreating and that a tone of severity will help them to decide for Rome. He goes out of his way to pay compliment to the English dissenters 'robbed of their inheritance by the Anglican separation from which they by legitimate process have separated in turn.' The wickedness of Protestantism culminates in this Anglican establishment, leaving the other churches comparatively innocent. Yet

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

he admits that 'the Anglican system is more nearly related to the Catholic Church than the Baptist, Independent, Wesleyan and other Nonconformist bodies.' The greater the affinity the greater the guilt, is his argument.

However, he 'thanks God that there are ten men' (more than in Sodom) 'who desire to be restored to the centre of unity, even though these ten men are yet under the wrath of God.

We agree with Dr. Manning in his assertion that "the unity of the Church exists, has existed, and will exist. "The foundation of God standeth sure, having this seal (not, the Pope is Christ's Vicar, but) the Lord knoweth them that are His." All that are united by faith to the Lord Jesus Christ, are united to each other by the Holy Spirit dwelling in them and constituting them one body, their Head being on the throne of heaven. Of this spiritual union it is most desirable that there should be a manifestation; but this unhappily is not accomplished by gathering them into a single Church polity. We believe it would be better for the cause of Christian union, if the Church of England were separated into several communions. How much real union is there between the Evangelical, Broad and High divisions of the Church of England? Is it not conceivable that the Presbyterian bodies might injure the cause of Christian union, if they all came together in a single Church organization? It is the mingling of Christians with Non-Christians that so grievously delays the fulfilment of Christ's prayer, "That they all may be one, as Thou, Father, art in me and I in Thee." Dr. Manning says wisely: "To unite the Anglican, the Greek and the Catholic Church in any conceivable way could only end in the Babel of tongues, intellects and wills. The intrinsic repulsions of the three are irresistible. Union is not unity. Heterogeneous and repugnant things may be arbitrarily tied together, but this is not unity. Union has in itself no assimilating power. Truth alone generates unity." "They who seek truth before union are in the path in which the Son of God has always led his disciples to suffer for His sake. They who seek union before truth fall into heresy, or into indifference, and the rent is made worse." Well said, Dr. Manning; one little step more, let Jesus Christ determine for you what is truth, and it will be well with you. "Thy word is truth." Let him turn to the Scriptures which are able to make him and all wise unto salvation. The Bereans were commended by Paul because they turned from his own preaching to the Scriptures, proving the apostolic teaching by the Scriptures. To the word and to the testimony.

Dr. Pusey, with his *Eirenicon*, is disposed of by a single sentence: "To receive the whole Council of Trent upon the principle of private judgment would make no man a Catholic." What a sad rebuff! The good doctor has been laboring desperately to shew that the decrees of the Council of Trent may be accepted, and he is now told that it is great presumption in him to subject them to his own judgment. What business has he or any one to judge them? His part is humbly to receive them.

"ÆGRI SOMNIA." IV.

What splendid grumblers we men are, and how many of us are first-class men in the school of discontent? There are not a few "senior wranglers" *with providence*, in the university of the world.

Here were we the other day when we could not go about our usual employment, actually in a state of discontent because, like Titus, the Roman Emperor, "we had lost a day"; as if the loss of our little tale of daily work, counted for a great thing in the mighty tale of the world's work—as if the work of one bee would be missed in the hive, or the labor of one ant in the ant hill thronged with its busy myriads.

It is folly to magnify our individual work till we think it some great thing, and become so egotistic as to think that if we stop working, there will be a great gap left in the line of workers and that many important schemes will stand still. There is nothing so bad for a man as to think himself indispensible to his age and generation of fellow men. One sometimes sees a man in a village or city or university or deliberative assembly who has the idea that without him nothing could be done; who is always ready with his opinion; always pooh poohing other people unless they can be made useful to him; and always ready with his experience. Such men have what a witty American Poet has very appropriately called:—

"An I--turn--the-crank-of--the-Universe air."

More men than we are aware of have that "air." They mistake their own little Pedlington for the universe, and think they are turning the crank of little Pedlington. The end of the axle of the earth, it is well known, sticks up in every one's own village, so the villager sets to work at the crank that is fixed on it.

We all I fear think too much of our power, except the unhappy few who are ever shrinking from notice because they under-rate themselves and their power.

A few days' sickness teaches us about all this. Nothing very serious happens to the universe because we are laid aside. The hum on 'change is as loud, and the throng in the thoroughfares as great, as if we were hurrying on our business. Trade and commerce do not stagnate for want of us, and we are almost led to wonder what it was we did, seeing the not doing of it on our part produces so imperceptible an effect. Another man sits at our desk, or plies our loom, or takes our ship to sea. Another lawyer conducts our cases in court, another minister preaches in our pulpit, another man does whatever it was our work to do and perhaps does it infinitely better. Thus we learn our own individual littleness. It is a good discipline to be disenchanted if we take it aright. It teaches us truth about self and pulls down our "priggish" little tower of self-importance, a piece of architecture which is singularly devoid of taste, but of which we have grown amazingly fond.

But while this is so, there is another truth which must not be forgotten. Our tale of labor is truly infinitely small and to boast of it is superlatively ridiculous, yet it is what the Great Ruler of Life has bid us do, and created us to do. He, therefore, who argues thus, "all I can do is so small, so ineffectual and unworthy in God's sight, and would be so little missed in the world among men that I need not trouble myself to plan and toil with anxious thought and weary hands," and who thus arguing folds his hands and leads a sluggard life, is just as foolish as the man who thinks the want of him will produce some great effect in the world. He flies to an opposite and equally erroneous extreme.

The man who spends a day without having done something for the glory of God and for the good of his fellowmen may truly be said to "have lost a day." How many days are lost in the course of men's lives thus. How many days will be marked blank in the book of the Life-judge?

All the days spent in mere frivolity, in seeking amusement merely to kill time and not as a relaxation after useful work. All the days through which men have idled a prey to *ennui*, hibernating like the bats and bears. All the days during which men have laboured simply for selfish ends, for mere money or mere fame, viewed as ends not means—all these will be blank days, dismally blank days, when they come to be looked at in the light of the day of judgment.

We remember having been very much amused by a paper in the *Connoisseur*, a periodical published in 1756, by Colman and Thornton, in which these writers grow exceeding satirical on this subject.

They propose to estimate the duration of each man's life, simply as the sum of those days on which he has *done something*. After various curious arguments they propose to have a new style of grave-yard with epitaphs having relation to this new fashion of estimating life's length.

Here are examples of the inscriptions they propose for tombstones.

1.

"Here rests, in eternal sleep, the mortal part of L. B., a free-thinker, aged 88, an infant. He came into the world by chance in the year —— and was annihilated in the first year of his age."

2.

"Here rests from his labors the brave General B., who died about the 100th year of his age, older than Methusalah."

3.

"Here continue to rest the bones of a noted buck, an embryo which never showed any signs of life, but after twenty-three years was so totally putrified that it could not be kept above ground any longer."

Suppose the world had adopted this plan some of our modern epitaphs would run thus:—

1.

"Here lies the body of Captain M., born 1832, died 1860, aged 13 months. He was the benefactor of his age, having invented a tooth-pick, a scent, and a new kind of battledore."

2.

"Beneath this stone lie the remains of Angelina P.—born 1834, died 1865, aged 2. Deeply regretted in the fashionable world. She died of ennui after a lingering illness, borne like a true heroine. She was one of those high souls which are above doing any thing at all."

3.

"This is the grave of the Right Rev. P. T., who was born A.D. 1780 and who died A.D. 1861, aged 5 years and 10 months. He was successfully Fellow of Trinity, Rector of Wither-Cum-Stoneyhaven, Canon of York, Dean of Drythust and Bishop of A.

"His age owes to him a learned Treatise on the Greek Digamma, a work on the Attic Semicolon, and an erudite edition of Homer's work on the 'Battle of the Frogs.'"

4.

"Hic jacet.

"John B.—Born 1789, died 1865, aged 76, who tried to do his duty."

Yes! only they who are "not slothful in business, fervent in spirit, serving the Lord" can be said to LIVE. Let us *live* that we may not have to mourn over "lost days."

Æ.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XII. 44. 'He findeth it empty.' The mind cannot be left to itself. It is not in man that walketh, to direct his steps. It is not enough that the evil spirits should have been expelled from us. Too often, men think it enough; are content when they have got the victory over some ruling passion, some unworthy attachment; they walk at liberty and think that they are walking with God and are safe. But the mind must have a ruling passion. To be safe, we must able to say I am not my own, I am bought with a price, I am Christ's, and His Holy Spirit dwells in me. The unclean spirits are not gone to their own place, but only so far off as to make their former subject imagine that they have renounced all pretensions to him. After a while they return, and ah, their rejoicing if they find their former dwelling place empty. True, it is swept and garnished; the traces of their former rule are obliterated; no matter; what is a house for but to be occupied? Without an occupant it is merely an imposing vanity. But the unclean spirit knows better than to attempt to occupy it in simply his former strength. He goes wisely to work; he associates seven mightier spirits of wickedness with himself. The unoccupied mind is confronted by well-disguised and unsuspected temptations; it has begun to be conscious of a want and has neglected to look on high, from whence only the true satisfaction of that want could have come; the spirits offer to satisfy it and assure him that they have not the slightest connection with his old enemy; and so the empty house becomes tenanted.

45. 'Even so.' A melancholy prospect. The Saviour knew that he was spending His strength for nought as far as that generation was concerned. Hopeless service like that which was allotted to Isaiah (Is. VI. 9, 10). How desolating for a servant of God to know or have reason to believe, that the Gospel he preaches is to be not the savor of life, but the savor of death, to those that hear. That the work he is daily doing is daily undone, and men becoming worse than before. Christ *knew* this: knew that the unclean spirits He was casting out would return with augmented force, and the last end of the generation that had beheld His wonderful works would be worse than before. But the Gentiles were to be His consolation. (Isaiah XLIX.)

46. He was talking to the people, declaring to them the words of life. His mother and his brethren arrive, and think that he will break off his public preaching, to converse with them. At least, some think so. But shall Christ allow his disciples to suppose that there is anything more important than the preaching of the Gospel? Will he, by his example, teach them to postpone the spiritual welfare of the masses to the interests of private friendship? Far from it. Those that receive His word are as mother and brethren to Him. The great men of this world, even those who have raised themselves to distinction by their own genius, divide with their relatives the honors they receive. Their mother and other near relations must be counted honorable for their sakes. See this constantly exemplified in history. The brothers of Christ would have been much more ready to believe on him, if he had shown his readiness to divide with them his honors, to treat them with fraternal partiality and commend them to the deference of men. But Christ neither sought honors for himself, nor for his mother's family. He did not wish to be known after the flesh. Wherever there is a picture of the Virgin Mary, there Christ bids us turn to His disciples, and says 'Behold my mother and my brethren.' Those who are most conformed to Christ, regard as sisters and brethren all the children of God, recognizing as His children those that do His will. How often does the strength of family attachments eat out a large part of the energy with which we should seek the salvation of men. Beside these family preferences, there are private friendships, church-fellowships, social relations, binding as particularly to Christians of a certain rank and of particular views, and warring against the sympathy which is exhibited in these words of Christ, and which would bind us to all that love him without respect of persons.

XIII. 1. Very likely He had appointed this meeting. The majority of the audience had come, not so much to receive instruction as to see and hear wonderful things. Jesus seems to have been delighted to unfold the parables to those who really desired to understand them.

12. Whosoever hath. Explains v. 11, 'It is given to you to know' &c. There is *something* in every discourse of the Lord Jesus that must commend itself to every candid mind. Let this be laid hold of, appropriated and treasured, and there shall soon be given an insight into what was more obscure. Unto you who ask me for explanation (Mark IV. 10) it is given to know the meaning of what to others is mysterious. How many in these days are presuming to expound the words of Christ, who, like some that heard Him in the flesh, instead of seeking from himself the light that was needed, have sought the explanation in some theory that was derogatory to himself. They have endeavoured to comprehend him by bringing him into the category of worldly men, and seeking in his actions the influence of worldly principles. Instead of receiving the light that came into the world to reveal the true character of all things, they subject him to the test of their own fallacious intuitions; if the light that is in you be darkness, how great is that darkness.

Epitome of News.

SATURDAY,—APRIL 28, 1866.

—The Rev. A. Dibb, of the Tinnevelly Mission, says in his last Report:—

"There are only 4 heathen girls in the 21 schools of this District! Some persons will be surprised at this, and will say, 'Why I thought that even heathen natives were now beginning to advocate female education.' True; but in the first place it is only the richer and more influential heathen who do so, and with these in the out-stations of Tinnevelly, we have little to do; and in the next place, we should consider not only the fact of their advocating female education, but the mode. When I first arrived in India and began to learn Tamil in Madras, my Munshi informed me that he sympathized with those of his countrymen who, after the European examaple, had begun to favor female education, and that, in token of his sympathy he had prepared a little work specially for the use of girls. Of this work he begged to present me with a copy. I congratulated him on his good sense, thanked him for his little book, and told him I would keep it until I had made progress enough in Tamil to understand it. The book however got laid aside, and for several years I never saw it again. At length it came to hand, and I read it with some surprise. First, it contains legends very like some in the Romish Breviary, of women who, by virtue of their chastity, did wonders; such as prohibiting the day from dawning, and bringing down rain at a word. Then it contains doctrines and casuistry, of which the following are a specimen:

Question—Whom ought women to obey?

Answer.—In childhood, their parents; in youth, their husbands; and in old age, if their husbands be dead, *they must obey their sons!*

This is rather at variance with the 5th Commandment, and so is sufficiently heterodox; but it is mild compared with what we meet with further on:

Question.—In what does female purity consist?

Answer.—In a woman's regarding her husband, whoever he may be, as God; refusing to suppose for a moment that there is any god but him; in her regarding his word as the Vedam, and believing implicitly all that he says; in her regarding her husband's connexion as the highest of all privileges, and his service as the best of all penance, and in her regarding the place where he is as heaven itself.

"Also! poor daughters of India. If this is the education they are to receive from their own people, we know not whether to pity them more for their knowledge or for their ignorance. I often feel discouraged with the small success of our efforts, but when we see such a specimen of what the people have to unlearn as well as to learn, we feel that for such success as we have attained there is abundant cause to thank God and take courage. With reference to the receipt by us of Government grants-in-aid, given on the secular plan, I believe that though the pecuniary aid is valuable, the tendency of the affair is secularizing. It requires continual guarding against, or it would do us much harm. Those teachers who receive Government grants in aid of their salary, amounting to half the amount of it, have to a certain extent to "serve two masters," the Missionary Society with whom religious instruction is almost every thing, and the Government Inspector with whom it is precisely nothing. At first we found less difficulty, because the Government demands were so moderate that the masters could teach enough of secular matter to satisfy them, and enough of Scripture truth to please us. But as the Government demands are increased, and as (whatever the masters' powers may be) the children's capacities remain just what they were, for "one generation of them goeth and another cometh," it becomes increasingly difficult to please both parties. We Missionaries have the advantage of being on the spot and in frequent communication with the masters, while the Government Inspector sees them only occasionally. Otherwise, as the parents of the heathen children all pull the Government way, and want secular education—with this difference that *they* would be content with the 3 Rs, 'reading, 'riting, and 'rithmetic,' while the Government would want more—we should hardly be able to hold our ground. This, however, I believe we have done, during the past year, and hope certainly always to do!"

—*Record*:—"There is an article on the Natal cases in the February number of the *Contemporary Review*, signed with the name of the Rev. W. H Fremantle, the successor of Mr. Marston at St. Mary's, Marylebone, in which allusion is made to that most awful of all heresies of Dr. Colenso, in which he imputes ignorance to our Blessed Lord in order to destroy the weight to be attributed to his testimony as 'a teacher sent from God,' to the authority of Moses and the Prophets, and more especially to the Pentateuch. Mr. Fremantle produces Bishop Thirlwall and

Jeremy Taylor as 'inclining to the side of Dr. Colenso,' a fact which is unhappily too true in regard to the Bishop of St. David's but which we must still repudiate on behalf of Jeremy Taylor, who we believe, amidst several vagaries of his splendid imagination, never went so far astray as to broach so profane an opinion. And Mr. Fremantle says, as regards Bishop Gray, 'One side alone is permissible with him. To argue that our Lord's authority is not to be quoted in matters of which his contemporaries were ignorant, is with him flat Nestorianism, to be driven from the Church.' Instead of Nestorianism we should say, and we believe Bishop Gray would say, 'flat blasphemy,' not to be named amongst true Christians. If the Son of God on whom the Holy Spirit rested after He entered onHis public ministry was from ignorance capable of teaching error as to the books of Moses, or any other topic, 'our faith is vain,' and Christianity itself becomes a myth."

—*Overland Mail:* "Mr. Bright appeared on Good Friday, as he said, in rather an unusual position—that of president of a Sunday school conference at Rochdale. He eulogised the Sunday school teachers for their self-denying labours, quoted statistics to prove the ignorance which still exists in this country praised the commona school system of New Engand, and expressed hope that when the Government of our own country should be more a government by the people we should have something like it ourselves."

"An inquest was held last week on the body of a young man named Butler. While walking along Ludgate-hill his foot caught in the dress of a woman wearing a crinoline, by which he was thrown to the ground, and so severely injured that death ensued from effusion of blood on the brain. The coroner said that death had evidently been caused by the practice of women wearing dreses of such length that they covered part of the pavement upon which people ought to walk. He had in his mind four cases in which persons had been killed in a similar manner."

"The Roman Catholic world is being canvassed for subcriptions towards the expense of erecting a sumptuous cathedral in the centre of London as a monument to the memory of Cardinal Wiseman."

—Mr. Barton is again acting Senior Magistrate. Mr. Bickersteth has been obliged by his health to revisit Europe.

—The congregation of St. John's Church, Colaba, are about to present a piece of plate to Mr. M. Mull in acknowledgment of his voluntary services as organist at St. John's.

—The sunken ship *Ellora*, at the mouth of the harbour, has been blown up.

—At the meeting of the Strangers' Friend Society, His Excellency the Governor said:—"This society is emphatically an European poor man's society. There is not a soul among us in the European community of Bombay who is not more or less directly interested in this matter, whether he may be employed on the electric telegraph, the railway, in commerce, fighting by sea or by land, as shipmasters or as shipowners, as governors or as commanders of armies. I need not tell you where we should all be if it were not for the poor European who is at the bottom of the scale in this country, and on whom rests emphatically the military power, the commercial prosperity, and to a great extent, the artistic advancement of this country. (Applause). And when I remind you, gentlemen, that the object of this society is to provide for this class, to provide for them against want, which is never far from their doors—and when it does come they are totally unprovided for it—I need not tell you that there is not a single person among us—whatever may be his stay in India, whether for a few months or for many years—who is not directly or indirectly concerned in the prosperity of this society. It is the only one which had for ts object that which I have described—the care of destitute Europeans; and I trust that every one will consider it a duty not only to aid in supporting it himself, but also to make its objects and its claims known to every one with whom he is socially connected. (Applause.)"

MONDAY,—April 30.

—*Times of India;* London:—"Many of your readers know how, with each year, a party is gaining boldness, if not strength, in the church—labouring to bring the English ritual into nearer conformity with the Roman. Dr. Pusey tells us that an English churchman may with a good conscience agree to the Tridentine Articles, but a creed is not all of a church's constitution. The Anglican and Roman services must be assimilated, and our old English prejudices against the Roman ritual and missal got over, if we are to be induced easily to take the step."

The writer proceeds to describe what he saw in St. Albans, Baldwin-gardens, on Easter Sunday:—"Before proceeding to the Prayer of Consecration, incense was again brought in, the priest and the altar incensed; and then, as in the Romish Church, one of the priests descended from the altar to incense them in the choir with the congregation. This was accompanied, too, with the usual ceremonious Roman salutations. The Consecration Prayer was by far, however, the most significant part of the whole service—altogether identical in its style with the Roman form. When the words, for instance, of consecration were used: 'This is my body,' the priests first bowed themselves, and then knelt down before the altar; and then the celebrant lifted above his head, in its golden salver, the consecrated bread for the faithful to adore it. Nor was the congregation wanting on its part. We have never seen in any Romish church more lowly prostrations; not simply kneeling, but literally bowing with the head to the earth, somewhat reminding one of the style of the Japanese in paying homage. It was really striking the fascination which the new system seems to win over many. There, then, followed the consecration of the cup, its lifting up over the head of the celebrant, the renewed adoration of the congregation, and that followed by those sweet tones of melody which, in the Romish Church at this point of the service, give it so great impressiveness."

—*Lahore Chronicle:*—"News has been received from Bokhara dated the 17th ultimo, to the effect that the armies of Bokhara and Russia were within three kos of one another, eight stages from the city of Bokhara."

—Letter from Lieut. St. John, Director Persian Telegraph, Teheran:—"To give an idea of this part of the road and of the efforts made to restore communication, I may add that Corporal Norman, when attempting to pass along the line three week since, was first forced to abandon his baggage and afterwards his three horses, which were frozen to death, and after a fruitless attempt to reach the post house, to pass the night without covering in the snow, when two miles only from his destination. On the following morning he was so exhausted that it took him four hours to crawl that distance over the snow."

TUESDAY,—May 1.

—*Times of India*:—"Yesterday about noon several large sharks were seen playing about among the ships in the harbour. As one or two of these monsters appeared to be about six feet in length, sailors bathing in the harbour had better keep their weather eye open."

—"John Champion, an able seaman on board the ship *Proserpine*, now in Bombay harbour, was drunk, and dancing by himself on the forecastle of the ship, while another seaman was sitting on the top-gallant forecastle. Suddenly the deceased, while dancing as before, toppled over the bulwarks backwards and fell into the water. An alarm was raised, and one of the seamen jumped overboard to save deceased, but nothing was seen of him after he fell down."

—*Kurrachee Paper*:—"We received intelligence yesterday of the death by his own hand of Mr. Keogh, who must be remembered by many people in Kurrachee, for he was a long time employed in the Commissariat department and had charge of the Government porter at Kemaree. Mr. Keogh poisoned himself by taking strychnine dissolved in arrack. The painful event occurred at some station in Central India where the deceased was employed in the Barrack department. Mr. Keogh had received a most excellent education and had the reputation of being one of the best mathematicians in the Bombay Army."

—*Hurkaru*:—"The iron jetty continues gradually to break away, and in a short time very few traces besides the remaining eight cylinders will be perceptible. The Company are endeavouring, however, to save as much of the iron work as they can about it. The wooden one alongside, also owned by the Railway Company, has taken the form of a bent bow, but continues still standing. They have good reason now to exclaim that misfortunes never come singly."

—From the 4th instant a telegraph Office is to be opened at Malabar Point, near Government house.

—A house fell down in Small Colaba yesterday, burying several persons, one of whom was taken out dead. The others are expected to recover.

—*Bombay Gazette*:—"We understand that Dr. W. G. Hunter, the Oculist, has been directed to assume charge of the duties of Surgeon to the Jamsetjee Jejeebhoy Hospital and Principal of the Grant Medical College, vacant by the death of Dr. Robert Haines."

—*Central India Times*:—"We have heard with pleasure of the success which has attended the efforts of the Elephant Khedda Establishment in the Belarpoor District.

"On the 8th instant they succeeded in capturing a herd of fourteen elephants. It was with some difficulty we learn that the large herd was captured; they were sorrounded for several days, and took three weeks to effect their capture."

WEDNESDAY,—May 2.

—*Times of India*:—"The enquiry into the alleged charges of corruption, &c. against certain officers of the Calcutta Court of Small Cauuses still progresses. The investigation into the charges preferred against Mr. Robinsion has—as in the case of Mr. Tucker—led to dismissal. The hearing was resumed on Saturday last, when Baboo Issur Chunder and the Native Treasurer of the Court were called upon to shew cause against their dismissal."

—*Athenæum*:—"In May last the undermentioned gentlemen were requested by Sir B. Frere to form themselves into a committee for publishing the materials collected, and others know to be procurable, in the form of a comprehensive series of volumes on the architectural antiquities of Western India:—Messrs. W. E. Frere, A. K. Forbes, H. Newton, W. R. Cassels, T. C. Hayllar, W. Wordsworth, E. I. Howard, R. J. Jejeebhoy, P. Hemabhai, J. Sunkersett, B. Dajee, and J. Trubshawe, also Sir J. Jejeebhoy and Sir A. Grant, Barts., and the Rev. Dr. Wilson. For the honour of their country, and the greater diffusion of knowledge respecting it, certain native gentlemen agreed to take each a single volume of the publication under their patronage and contribute 1,000*l.* towards its publication. By this means only would it be possible to produce the work at a price which would put it within the reach of students in general. The materials for three volumes of the series arrived in England last year and are now being prepared for publication by Mr. John Murray, under the supervision and editorshop of Mr. T. C. Hope, of the Bombay Civil Service, who, in 1864, edited a volume of photographs of Delhi, Agra, and Rajpootana, taken by Capt. Impey. Two of these volumes are under the patronage of Premchund Roychund, a native millionaire, who, during the last three years, has given about 200,000*l.* towards charitable

and public objects. The third volume depends upon Kursondass Madhowdas. Both gentlemen are distinguished members of the Hindoo community of Bombay, which thus appears to be no less public-spirited than that of the Parsees. The three volumes are to contain 280, photographs of remains in Ahmedabad, Dharwar Beejapoor and Mysore."

—The Lighthouse on Oyster Rock, Carwar Harbour, has been completed.

—There is a brutal case of outrage upon a girl of 11 years of age, now before the police. The offender is one Thomas Boon, engine driver in the G. I. P. R. This man brought another man's wife with him from Calcutta.

—*Bombay Gazette*:—"We learn that the station master at the reversing station of the Bhore Ghaut has been taken into custody for a crime of a dreadful nature. It appears that last Friday morning, in a fit of ungovernable rage, he killed his wife by shooting her. The prisoner will undergo a preliminary examination at Poona, prior to his being sent down to Bombay to take his trial at the next Criminal Sessions."

THURSDAY,—MAY 3.

—*Times of India*:—"In the case of cruelty to animals, brought before the Fort Police Court on Tuesday, we think that His Worship went a little out of his way in suggesting an amicable settlement. The offence was a public one, and not merely a matter of private wrong. Brutality and cruelty, such as shown in the conduct of the two youthful culprits who wantonly destroyed one and wounded two cats—pets belonging to a poor man—has a direct tendency to demoralise society, especially in grades below that of the offenders in this instance. It is fortunate for them that there is not here, as at home, any 'society for the prevention of cruelty to animals.'"

These two young men were officers. They entered a man's house and shot his cats.

—The *Lahore Chronicle*:—"Lieutenant Colonel F. I. Goldsmid, Director General of the Indo-European Telegraph, and Major Murdoch Smith, of the Royal Engineers, Director of Telegraphs in Persia, have lately passed through the station, *en route* for Kurrachee. Their present visit to India has been, we understand, in connection with a proposal to construct a telegraph line from Guader on the Mekran Coast to Bunder Abbas, and thence via Kerman and Yezd to Ispahan, so as to join the Indo-Persian line between Teheran and Bushire, and thus serve as an alternative line, to be used for Indo-European messages in the event of injury happening to the sub-marine cable between Guader and Bushire."

—The telegraph offices at Parell and Matheran are to be opened for public use.

FRIDAY,—MAY 4.

—The Overland Mail per Steamer *Yamuna*, will close to-morrow, Saturday, at one o'clock. The next Overland Mail will close on the 14th at 7 A. M.

—A squabble between the Marquis of Hastings and his jockey, brings out the fact that the income of the latter is between £2,000 and £3,000.

—The Share Market is collapsed. Bank of Bombay shares are at par.

—Deaths last week, 441.

—There was a meeting of the Native inhabitants of Bombay in the Town Hall on Wednesday, to vote an address to Sir Charles Wood, now Lord Halifax. The following extract from the address will show the benefits which his Lordship is thought to have conferred on India.

"We would first allude to the movement originated some time ago in the interest of the planters of Bengal, with the object of giving penal force to the provisions of the contract law—a measure which but for your Lordship's penetration, firmness and judgment would have been inevitably carried, and might have been productive of much misery and oppression to the labouring population of this country.

"For many years past a paternal Government has liberally supplied the means of imparting a sound English education to the natives of India. They have not been slow to profit by the means thus afforded them; but after years of toil, they found that the fields in which they could most usefully apply their knowledge, were limited. Few or any offices of importance or respectability were open to them, while no incentive was offered to those who entered the lower grades of the public service to improve their efficiency or fit themselves for higher positions. This state of things is now happily changed. By your efforts in Parliament every subordinate servant of Government of approved efficiency has been made eligible for posts hitherto exclusively held by covenanted officers; and we have hailed as an earnest of this new and liberal measure of policy the temporary appointments recently conferred on two of our native fellow-subjects, one as a Judge of Her Majesty's High Court of Judicature, and the other as an Assistant Sessions Judge in this Presidency.

"We have also gratefully to acknowledge the scrupulous regard which you have at all times displayed in the maintenance of the strictest religious neutrality in educational and other matters in this country.

"We cannot also refrain from acknowledging your Lordship's noble efforts, so firmly and persistently sustained, for the reduction of the heavy military expenditure entailed on the resources of India, and for increasing the annual grants from the public revenues towards promoting the moral and material improvement of the vast population of the country. The rapid extension of railways through all parts of the country have given facilities for intercommunication to all classes, which cannot fail to have an important influence on their social well-being, while aiding and developing the capabilities and resources of the empire. The establishment of telegraphic communication between England and India will also mark an important era in your administration and tend to draw closer the ties which unite India to the crown of Great Britain.

"It is not only for the welfare of the people that your Lordship has evinced so deep an interest and laboured so earnestly, but the Princes and Nobles of India must always cherish your memory for the protection which they have received at your hands in upholding their independence and ancient privileges, and for the liberal fulfilment of the many gracious promises of Her Majesty towards them.

"Lastly, in this very imperfect enumeration of the great and important services rendered by your Lordship to the people of this country, we would advert to your personal exertions in behalf of your Zoroastrian brethren for providing them with a Code of Laws. We are fully aware of the opposition which was offered to this measure, and proportionately is the Parsee community of British India grateful for your philanthropic efforts in their behalf."

—*Sindian*:—"Intelligence has been received of the narrow escape of Lieut. Col. the Hon. Eyre Massey, H. M.'s 95th, whilst out tiger-shooting in Upper Sind, from no less than three imminent causes of death. We have not heard at what place the occurrence took place, the following being the only particulars that have reached us:—It seems the Colonel went out with a party in search of tigers, and that after setting the jungle grass on fire in order to drive out the animals, if any were there, they were returning home empty handed, when Col. Massey left them to take a look along the outskirts of the burning jungle to see if there were any deer or pigs about. He had proceeded some distance when he heard a crashing sound behind him, and was in the act of turning round to ascertain the cause when a tiger sprang upon his back and fastened its claws in his shoulders, dragging him to the ground. The animal then commenced mauling Col. Massey, but a sudden blazing up of the jungle near by drove the brute away. The Colonel's friends returning in search of him found him shortly afterwards, unable to move and somewhat scorched. They constructed a litter and carried him to the banks where they procured a boat with the intention of coming to Sukkur, with all speed. Unfortunately, however, the boat was so leaky that it soon filled and had to be abandoned, and the Colonel was carried on the litter through the water to the shore. We regret to say Col. Massey is seriously, though it is hoped, not dangerously injured."

—*Bombay Gazette*:—"The desire for winding up has spread from Financials and Banks to Land Companies, and the current talk in influential circles, European and Native, is the propriety of winding up the Back Bay, the Frere Land, and the Mazagon Reclamation Companies. The terrible depreciation in the value of these stocks, the dread that hangs over the head of every shareholder that further weighty demands will be made—a dread to which the heavy call by the Mazagon Company gives some foundation—and the impossibility of converting the shares into money, all combine to increase the panic and make shareholders perhaps unreasonably eager to put an end to the obligations that still impend over them."

TELEGRAPHIC NEWS.

New York, April 14th.—Negotiations are going on between America and England to adjust the American fisheries question, and to institute another Reciprocity Treaty. The Canadian Government has received information that a Fenian raid on the Niagara frontier is imminent.

18th April.—The Government has despatched troops to the Canadian frontier to prevent the Fenians breaking the neutrality laws.

London, April 25th.—Additional complications have arisen in the German quarrel, rendering improbable a peaceful settlement of the dispute between Austria and Prussia. Austria is placing her forces in Venetia on a war footing.

28th April.—The Reform Bill passed its second Reading last night, by a majority of five. Ayes 318, Noes 313.

30th April.—Fair Dhollera 11d. market gloomy. The Funds are dull owing to political complications at home and abroad, and there is almost a panic in Financial and Credit Foncier shares.—War uncertain.

THE CHRISTIAN PRINCE.

Prince Mirza Féroze Shah has followed the Missionary by whom he was baptized and admitted into the Christian church, to this place, and is living with Bernard the native pastor. He is the legitimate son and heir of prince Mirza Saleem, brother of the ex-King Ubbuzuffer Serajoodeen Bahadur Shah of Delhi. We have heard from good authority that his father was one of the most qualified, consistent characters of all the members of the Royal family, therefore, he was highly respected and loved by people of all ranks both Europeans and natives. He was much attached to the British Government, and willingly carried out their wishes, which won for him their confidence and favor. The ex-King before his accession to the throne disliked his brother's intimacy with Government, and was always designing to injure him, but the Prince was too popular, therefore, he did not succeed. On his death, however, he managed to deprive his family of property and privileges, and would have gone to very great extremes in harming them, had he not been afraid of being called to account by the authorities. It is supposed by several respectable natives in Delhi, that he would not have been so hard with the family, had not Mirza Féroze Shah, the son of the deceased prince, also entertained favorable feelings for Government, and his great object was to prevent him from obtaining the same influence his father had with them. Prince Mirza Féroze Shah was brought to the knowledge of the truth by the Rev. Mr. Thompson, who died a few years before the late insurrection. He smothered conviction for some

time in consideration of his connections and friends, whose feelings he loathed to wound by doing any thing which would reflect on the truthfulness of a creed they so fondly cherished and revered, and also his temporal affairs, which were in a great measure in the hands of the king, whose displeasure he was afraid to incur. It was not his design to act clandestinely in the matter on any account, consequently, he gradually allowed his views to develop. They were soon brought to the knowledge of the king, who contrived by various excuses to stop the allowance, Rs. 300 a month, he used to receive from his treasury. His friends also forsook him, and a gloom was cast around him. He felt these circumstances keenly, and thought of giving up his views, and remaining in the faith in which he was born and brought up. He fell for a season. Conscience, however, began at length to upbraid his conduct, and make it appear exceedingly sinful, which rendered him miserable beyond endurance, and he resolved to hold back no longer. But for a prominent member of the royal family to reject the religion of his ancestors and embrace Christianity was a work of no trifling moment, and required more than ordinary courage in those times in a place like Delhi. Consequences of the most dangerous forms which imagination could conceive, began to revolve in his mind, which need not be explained to those who are at all acquainted with the Mahomedan religion. The only alternative now, was to leave the place, and he waited for a favorable opportunity. Presently his sister set out on a pilgrimage to Mecca, and he accompanied her to Agra. After seeing her fairly on her journey, he went to Cawnpore, and from thence to Kadowra near Calpee, to spend a short time with a friend, and to devise some plan in order to carry out his views. The difficulty he now had in the matter was caused through the death of his spiritual guide. He had no one to direct him. It was during his stay at Kadowra the sedition commenced, and the news of the implication of his uncle the king, reached him. He was not surprised at his uncle's conduct, and was thankful he was not at Delhi, for he would now have been an easy prey to their malice. His situation was nevertheless very critical. It was not in his power to render any assistance in suppressing the growing evil, and to remain in any part of the country where it prevailed would have been against him in every respect. For instance, had the rebels chanced to discover that he was a member of the Royal family, keeping aloof from the struggle, they would have put him to death, and had he contrived to escape their attention, he would have come under the suspicions of Government, and the issue would have been the same. The only course which seemed at all prudent, and promised security from the danger which threatened him on all sides, was to hasten to some place where the people were loyal to the English. He pursued this course, and has realized its advantage, barely as far as life is concerned, but in other points he is smarting under the penalty induced by the unhappy event, in common with those of the dynasty who were implicated.

When the rebellion was suppressed and order thouroughly restored in the country, he returned to Delhi. One evening he found a Native Christian addressing the people in the street, through whom he obtained an interview with Mr. * * * * * * * *. He stated his case to him, and offered himself a candidate for Christianity. After satisfying him respecting his conduct during the insurrection and passing a period of probation he at length realized his wishes, that is, he was baptized and admitted into the Christian church.

We can't help pitying his condition. He is indeed in great distress. Some time ago he petitioned the local government for the restoration of his allowance, and we are sorry to say it was rejected, simply because it was not tendered within the prescribed period. It is also evident that he has been the victim of duplicity. He is of a timid disposition, and not daring to appear personally in his affairs, he desired some who were his inferiors formerly, and have contrived to secure leading positions in the family through the disturbance, to plead for him, without thinking it was their interest to keep him down. These folks were glad of the opportunity of appearing in his behalf, and have not failed in acting craftily. On one hand, they represented him to the authorities as the veriest of vagabonds, and prejudiced them against him. On the other, they told him, that the authorities were irreconcilably displeased with him, and that if he ever attempted to approach them for any favor, he would repent it. They also stirred up his stepmother to claim his father's estate, and helped her in depriving him of every mite, and having him sent out of the house a perfect mendicant. These circumstances completely discouraged him, and he gave up all exertion, which accounts for the delay brought against him. He would never have attempted to forward his case, had not Christian friends, who could not witness his sufferings, advised him to do so. Poor man, we hope he will yet be heard and righted. May the Lord help him.—(Agra Baptist Mission Report.)

A SHORT SURVEY OF THE VEDIC POLYTHEISM AND PANTHEISM.—A LECTURE BY THE REV. F. KITTEL.

One day when the compiler of this lecture was occupied with translating a portion of the black Yajurveda, viz. Teittiriya Brahmana II, 2, 9, i ff.,* an elderly Brahman entered his room to have a conversation with him. This soon turned upon the specified passage of the Yajurveda. The Brahman, being a follower of the so called Bramha-samaja and an admirer of Sankaracarya, Madhavacarya surnamed Vidyaranya, and of other followers of, and commentators on, the Vedanta, thought very highly of that burlesque passage, which surely is quite the contrary of a praise to the glorious and holy God, the *eternally personal* creator and ruler of the universe. On the morning of the following day the compiler of this, without any remarks, put an English translation of the passage into the hands of a young Brahman who is to a great extent free from prejudices and knows English very well. He thoughtfully read it, and returned it with the words: "I never have read such nonsense before!" Then I told him that he had pronounced a judgment upon a passage of his own most sacred books, presupposing that he would try to retract, if possible, his words of censure; but, lo, the noble youth abode by them! It is our earnest wish and prayer that the noble youth himself and a great number of his companions may became children of God in the name of the Saviour Jesus Christ.

The mentioned occurrence induced the compiler of these pages to give his Hindu friends some characteristic specimens of the contents of the Vedas, that they might be able to judge for themselves, of what value the Vedas are. As God and His works ought to be the chief object of the researches of every man, and as the results arrived at by the authors of the Vedas regarding God and His works are most characteristic of the value of the Vedas, passages about the so-called vedic gods and their works shall be quoted and be referred to.

In order to arrive at a true discrimination between error and truth, between the Vedas and the word of God, it is necessary for you to be thoroughly convinced that God is "the *King eternal*," the "I am that I am," i. e., the same *Personal* Being from eternity to eternity, "the living God", "the only Immortal One", "the One Lord before whom there are no other gods", "the *Holy* One", "a God of *truth* and *without iniquity*, just and right", "the Father of lights with whom is *no variableness*, neither shadow of turning", "Light *without* darkness", "the *Unchangeable* One", "the Creator of the heavens and the earth";—that "God commanded, and they (the heaven and the earth) were created,"—that "all nations *before* Him are as nothing, as a drop of a bucket, and are counted as the small dust of the balance";—that "the eyes of all wait upon Him, and He gives them their meat in due season; He opens His hand, and satisfies the desire of every living thing";—that "He is the King of nations", and that the nations have to say: "Come, let us worship and bow down; let us kneel before the Lord our Maker". These words regarding God and His works, as a touchstone for trying the doctrine of your Vedas, are taken from the Bible, i. e., from the word of God, and *enlightened* reason will at once accept them as truth. Only a few of them may be found also in heathen books, but in a distorted and perverted sense, as in those books they are applied not to God, but to nature and its objects and powers; applied to these, they are, of course, *a grand lie*. After these preliminary remarks we give you a *short survey of the vedic Polytheism and Pantheism (Materialism)*.

Each of the three original Vedas, viz., the Rig, Sama and Yajur Veda, consists of *two* parts. The *first* and oldest part is a collection of sacrificial songs, called Saktas, which as a whole are called "Samhita", i. e., collection. The whole Samhita of the Samaveda is nothing but an anthology from that of the Rigveda, and also the Yajurveda repeats a great many verses of the Rigveda Samhita. The *second* part of the Vedas are treatises in prose on the employment of the songs of the Samhitas at the sacrifices, on the sacrificial ritual, etc. These treatises are called "Brahmanas", i. e., sayings of the Bramha-priests, as they were composed by the Bramha-priests, the superintendents of the sacrificial ceremonies. To the Brahmanas belong the treatises called "Aranyakas" and "Upanishads".* The Upanishads of the Atharvaveda, a fourth, later Veda, do not form parts of still existing Brahmanas. Both the Samhitas and the Brahmanas with their Aranyakas and Upanishads contain as it were theological speculations.

The earliest vedic songs are *polytheistic*, that is to say, they do not teach (as the later ones do) that, after all, there is only one so called deity, but that there are a great many different deities. The Rigveda Samhita in some places says that there are 33 deities (R. V. S. I, 34, 11; I, 45, 2; VIII, 28, i; 30, 2; IX, 92, 4) of which 11 are in heaven, 11 on earth, and 11 in the watery sphere (R. V. S. I, 139, 11); in another place it states that there are 3339 deities (R. V. S. III, 9, 9). That there are 3339 deities, is stated also in the well known "Nivid" or addressing formula concerning the titles, qualities, etc. of the deities, to be inserted before the last verse of the so-called Veisvadeva song, i. e. the song directed to all the deities (R. V. S. I, 89). The Rigveda Samhita says, that besides the *male* deities there are their *wives* (R. V. S. I, 22, 10 ff; III, 6, 9; V, 46, 8; VIII, 28, 2 ff.). The already mentioned Nivid teaches that the 3339 deities are living in the heaven, on the earth, in the waters, in the air, in the Bramha (i. e., the bunch of Kusa grass, used as the representative of growth at the sacrifices, which are the suppposed means of growth), in the Kshatra (i. e., the address or Nivid, repeated at the sacrifices, Ait. Br. II, 33), in the Darbha grass spread out at the sacrifices, in the sacrificial altar, in the sacrifice itself, and in the sky (Sapta Hautra; Sankhayana Srautra Sutras VIII, 21).

All the deities mentioned in the Rigveda Samhita are nothing but powers of *nature* and *natural* objects; thus Agni is fire, Indra cloud and lightning, Surya the sun, Rudra and the 11 Maruts are wind and storm, Vayu is wind, especially the morning-wind, the 2 Asvins are the morning and evening star, Vishnu is the

* In the course of the lecture a translation of this passage will be given.

* There are only 11 *old* Upanishads, viz. Brihadaranyaka, Kaushitaki, Aitareya, Chandogya, Teittiriya, Isa, Talavakara, Katha, Prasna, Mundaka, Mandukya. A posterior one is the Meitri Upanishad.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

coursing sun, Soma the moon (R. V. S. VIII, 3, 20 ff; X, 85, 1 ff; Kaush. Up. II, 8), Parjanya rain, Brihaspati the planet Jupiter, the Ribhus (the elves) are spirits of deceased persons (R. V. S. I, 110, 2), the 8 Vasus the lustre and rays of fire, etc. These natural powers and objects are considered to be *male* deities, which are said to have their respective *wives;* for instance, Indra's wife is Indrani, Agni's Agnayi, the Asvins' Asvini, Varuna's Varunavi (R. V. S. V. 46, 8; I, 22, 10 ff). Other female deities are Hotra, the sacrifice, Bharati, a fire-goddess (do. do.), Ila, food Mahi, the earth (I, 13, 9), Ushas, dawn, Sarasvati, the rushing stream, Raka, the moon when full, Sinivali, the last quarter of the moon (II, 32, 4 ff; Ait. Br. I, 11), Sita, the furrow of the field (IV, 57, 6 ff), Nirriti, ill-luck (X, 36, 2), etc. (Comp. Madhava on Teit. Br. II, 2, 2, 6). "If a sacrifice is performed without invoking the wives of the deities", says the Teittiriya Brahmana of the black Yajurveda, "no children are produced by it" (II, 2, 2, 6; Ait. Br. III, 37). In the so called Dana-stutis of the Rigveda samhita, i. e. in the praises bestowed by priests on certain kings from whom they had received presents, these kings figure as deities, for instance kings Abhyavartin, Cayamana (R. V. S. VI, 27), Prastoka, Srinjaya (VI, 47), Sudasa (VII, 18), and others; in other songs Rishis (the fabricators of the vedic songs) are adored, for instance Vasishtha and his sons (VII, 33); in another the sacrificer, his wife and his officiating priest (X, 183; I, 126); in another the manes (X, 15). All objects in nature, every *useful* thing was considered to be a deity and adored as such by the vedic people; for instance, mortars, pestles (I, 28), carriages (VI, 47), the stones for pressing out the Soma-juice (VII, 104; X, 76), the hands which press it out (X, 60), the post to which the sacrificial animal was tied (I, 36), the war-drum (VI, 47), all implements of war, viz., the mail-coat, the bow, the bow-cord the bow-end, the quiver, the charioteer, the reins, the horses, the war-carriage, the nets securing the arms, the arrows, the goad (VI. 75), further the different parts of a carriage (III, 53), the horse to be sacrificed (I, 162, 163 X, 96), the cow (VI, 28), the hawk (IV, 27), the frogs (VII, 103), the plants (X, 97,) the rivers (III, 33; X, 75), the seasons (II, 36; 37), food (I, 187), butter (IV, 58), intoxicating liquor (sura; Ait. Br. VIII, 8, 20; Teit. Br. II, 6, 1, 6 ff.), the intoxicating Soma-juice (R. V. S. I, 91), the presents received by priests (X. 10). and even death (X, 18). To these and other deities of the Rigveda Samhita we add, according to the Samhitas of the white and black Yajurveda, the 27 (Vaj. S. IX. 7; Teit. S. IV, 4, 10) or 28 (Teit. Br. III, 1, 1, 1 ff.) asterisms (nakshatra). * Thus we have given you some insight into the *Polytheism* of the 3 old Samhitas of the Veda; it is the same childish, mad and sinful polytheism which we meet with everywhere among the heathen.

Now, as all over the earth heathenism bears two characteristic features, viz., polytheism and pantheism, we have to tell you something also about the *Pantheism* of the Veda; this is contained in the later songs and in the Brahmanas of the Veda. Pantheism is in reality nothing but polytheism, as the history of the Hindu heathenism also clearly proves. The vedic pantheism, therefore, embraces *all* the very many deities of the polytheistic songs, and perhaps augments their number. Let us take a glance at the host of deities to which, according to the Brahmana of the black and the Samhita of the white Yajurveda, human beings were sacrificed. In the list of those deities appears, for instance, as deities: painful religious exercise (tapas), darkness (tamas), hell (naraka), sin (papman), lust (kama), music (gita), dancing (nritta), playful sport (narma), laughter (hasa), sensual joy (ananda), courage (dheirya), fatigue (srama), lie (maya), colour (rupa), business (karma), death (mrityu), dwellings (griha), ill-luck (nirriti), distress (arti), strength (bala), rivers (nadi), serpents (sarpa), devils (pisaca), goblins (yatudhana), doors (dvara), sleep (svapna), injustice (adharma), ignorance (asiksha), learning (upasiksha), sacrifice (medha), excessive lust (prakama), misfortune that kills (avartibadha), semen virile (virya), food (ila), water (kilala), marriage (bhadra), anger (manyu), wrath (krodha), sorrow (soka), and very many others (Teit. Br. III, 4. 1, 1 ff.; Vaj. S. 30 and 51). The Aitareya Brahmana of the Rigveda describes the horse-sacrifice; "after the animal has been killed," it ordains, "the Hotar-priest has to pronounce the words: Present the *evil spirits* (rakshas) with the blood! By giving them this share he deprives the evil spirits of any other share in the sacrifice." (Ait. Br. II, 7). In the Teittiriya of the Brahmana of the black Yajurveda the sacrifice with *spirituous liquor* occurs; we find there the prayers which are to be addressed to that deity, the spirituous liquor (Teit. Br. II, 6, 1, 1 ff.).

We have no mind to enlarge further upon the huge host of deities found in the pantheistic Brahmanas; we only remark that, as sometimes by the Rigveda Samhita, so by the Brahmanas also, their number is here and there stated to be 33. Thus the Aitareya Brahmana of the Rigveda mentions the 33 deities at least four times (Ait. Br. I, 10; II, 37; III, 22; VI, 2). Another time it states that there are 33 deities which drink the intoxicating Soma-juice, and 33 deities which do not drink it, thus counting 66 deities (Ait. Br. II, 18). The Brahmana at this place observes that the 33 Soma-drinking deities are: 8 Vasus, 11 Rudras, 12 Adityas, 1 Prajapati, and 1 Vashatkara; and that the 33 ones which do not drink the Soma-juice are: 11 Prayajas, 11 Anuyajas, 11 Upayajas.*—The 11 *Rudras* are identical with the Maruts or winds which are called the sons of Rudra (R. V. S. I, 64, 1 ff.). Rudra means "the roarer"; he is both the roaring wind and the roaring fire; he, therefore, is called Marut (wind; R. V. S. I, 122, 1) and Agni (fire; II, 1, 6). The number 12 for the *Adityas*, i. e., sons of Aditi, is one statement; in the Rigveda Samhita their number is stated to be 6 (R. V. S. II, 27 i); in the Teittiriya Brahmana of the black Yajurveda (I, 1, 9, 1 ff.) their number is said to be 8, and their birth from Aditi or the earth is related in the following words: "Aditi (the earth). being desirous of sons, boiled bramha-food (i. e. growth-food, food which produces growth) for the deities which should come into existence. (Then the priests made the usual oblations of the food, and afterwards) they gave her the remnant. She ate it, she conceived, (the two sons) Dhatar (year; Teit. Br. I, 7, 2, 1) and Aryaman (twilight) were born to her. She boiled the second (bramha-food); (again) they gave her the remnant. She ate it, she conceived, (two other sons) Mitra (day) and Varuna (night) were born to her. She boiled the third; they gave her the remnant. She ate it, she conceived, Amsa (the rays of the sun) and Bhaga (the lustrous mass of the sun) were born to her. She boiled the fourth; they gave her the remnant. She ate it, she conceived, Indra (cloud and lightning) and Vivasvant (the sun) were born to her. Therefore, when one is desirous of sons, he boils brahma-food; that produces the semen."—The above-mentioned *Vashatkara* is the call on Agni (the fire) at the sacrifices; vashat (vokshat) means "may it (Agni, the fire,) carry it (the offering to the other deities or powers of nature)!" (Ait. Br. III, 6). The Prayajas Anuyajas and Upayajas are nothing else but verses (mantras) used at the animal-sacrifice (pasushti). The 11 *Prayaja* Upayajas verses are addressed to 11 or rather 15 deities, which are: the wooden sticks thrown into the fire (samidh), the fire (tanunapat), the sacrificial food (idas), the kusa-grass spread over the sacrificial ground (barhis), the gates of the sacrificial ground (duru), day and night (ushasa, nakta), the two priests (hotri) viz., the fire on earth and that in the clouds, the three goddesses (devi) viz., food (ida), the rushing stream (sarasvati) and the earth (mahi). further the shaper (of the fruits of the sacrifice, tvashtar,) i. e., speech, the trees (vanaspati), and the call "well spoken!" (svahakriti; Ait. Br. II, 4). The 11 *Anuyaja* verses refer to nearly the same deities, only mentioning them in a different order; and instead of four of the eleven (or of the fifteen) deities there appear in the Anuyajas the following: the goddess satiation (joshtri), vigour and oblation (urj, ahuti), the stalks of kusa-grass thrown into water-jars (bahir varitinam), and the fire which partakes of the offering (agni svishtakrit; Ait. Br. I, 5). The 11 *Upayaja* verses refer to the following 11 or rather 20 deities: the ocean (samudra), the air (antariksha), the sun (savitar), day and night (ahan, ratri), Mitra and Varuna, the soma-juice, the sacrifice (yajna), the vedic metres (chandas), heaven and earth (div, prithivi), the clouds (nabhas), and the fire which dwells in every man (agni veisvanara; Teit. S. I, 3, 11; Ait. Br. II, 18); as the chief vedic metres are 7 (Teit. Br. I, 5, 12, 1), it can be said that the Upayaja verses refer to 20 deities.

* We may remark here that the Hindus of that period also lived in fear of devils and evil spirits (Pisaci, Rakshas; R. V. S. I, 133, 5; comp. Atharva V. S. I, 16, 3); at the time when the Brahmanas were composed the Brahmans offered the blood of the sacrificial horse to the evil spirits (rakshas; Ait. Br. II, 7) and basketmakers to the devils (pisaca; Teit. Br. III, 4, 1, 5).

* By the by we remark that the Satapatha Brahmana, i. e., the Brahmana of the white Yajurveda, mentions the deities as being 34 in number, viz. 8 Vasus, 11 Rudras, 12 Adityas, the heaven (div), the earth, and Prajapati (S. P. Br. IV, 5, 7, 2).

DOMESTIC OCCURRENCES.

BIRTHS.

WEATHERHEAD—May 23rd, the wife of the Rev. T. K. Weatherhead, Secretary C. M. S., of a son.

POTTS—April 24th, at Rutnagherry, Mrs. William Potts, of a son.

VAN HEYTHUYSEN—April 24, at Asseergurh, the wife of Captain Van Heythuysen, Sub-Assistant Commissary General, of a daughter.

PALIN—April 19th, at Nusseerabad, the wife of Major C. T. Palin, Bombay Staff Corps, of a daughter.

QUADROS—April 30th, at Mazagon, wife of M. R. de Quadros, Esq., of a daughter.

FIFE—April 4th, at Kurrachee, wife of Lieut. Col. Fife, Royal Engineers, of a daughter.

SCHMID—April 24th, at Baroda, wife of D. Schmid, Esq., Inspecting Post-master, Indore line, of a daughter.

ROWLANDSON—April 26th, at Jubbulpore, the wife of Captain George Rowlandson, 10th Regt. M. N I., Station Staff, of a son.

GIBBS—May 1st, at Malabar Hill, the wife of the Hon. Mr. Justice Gibbs, of a daughter.

MARRIAGE.

RICHARDSON—EDINGTON—At Egutpoora, on Monday, the 30th April, by the Rev. Charles Kirk, Mr. George Henry Richardson to Miss Jane Martha Edington.

DEATHS.

CAVASHA—April 26th, at Surat, Nusserwanjee, the second son of Soonabaee and Pirosha Cavasah Nanawutty, Head Clerk, City Bank, Bombay, aged 10 months and 6 days.

ALLARDYCE—April 2nd, at Bath, Somersetshire, Georgina, wife of Captain James Allardyce, Deputy Commissioner, Oomrawuttee, Hyderabad Assigned Districts.

Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 14-4; with Postage to England Rs. 16-5-8. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, May 5th, 1866.